

Validity of fasting of one who wakes up in a state of Janaaba

Shaykh Aboo `Abd-al-Mu`iz `Alee Farkous al-Qoobee

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Concerning the validity of the fasting of he who wakes up in the morning in a state of Janaaba (major ritual impurity)

Question: If a man has a sexual intercourse with his wife, at night, after Maghrib (sunset prayer) and he makes Ghusl (major ablution) after Fajr (dawn prayer), is his fasting invalid?

Shaykh Aboo `Abd-al-Mu`iz `Alee Farkous al-Qoobee (May Allaah the Most High preserve him): All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

The interdiction to observe the fast for a Junoob (someone in a state of major ritual impurity) which is stated in the hadeeth reported by Aboo Hurayrah (May Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: **“He who wakes up in the morning in a state of major impurity, let him not observe the fast”**¹ is Mansookh (abrogated) by the hadeeth which is reported by `A'isha and Umm Salamah (May Allaah be pleased with them) that the Prophet (peace and blessings of Allaah be upon him): **“Used to wake up in the morning impure due to a sexual intercourse, then makes Ghusl (major ablution) and observes the fast”**². This hadeeth is agreed upon [by Al-Bukhaaree and Muslim], but Muslim added in the hadeeth reported by Umm Salamah: **“But he does not make up for the missed day”**³. That is a proof that the fasting of he who wakes up in the morning in a state of Janaaba (major ritual impurity) due to a sexual intercourse, is valid.

As for Aboo Hurayrah, he went back on his opinion and stated a fatwa according to the opinion of `A'isha and that of Umm Salamah (May Allaah be pleased with them)⁴.

¹ Reported by: Ahmad (hadeeth 7591), and Al-Humaydee in his “Musnad” (Hadeeth 1066), according to the hadeeth reported by Aboo Hurayrah (May Allaah be pleased with him). This hadeeth is authenticated by Ahmad Shaakir in his revision to “Musnad” of Imaam Ahmad (13/118) and Al-Albaanee in “As-Silsilah As-Saheehah” (3/10).

² Reported by: Al-Bukhaaree in his “Saheeh” (1926), and Muslim; chapter of “the fast” (hadeeth 2646), and Ahmad (hadeeth 27422), according to the hadeeth reported by `A'isha and Umm Salamah (May Allaah be pleased with them).

³ He reported it in the chapter of “the fast” (hadeeth 2646).

⁴ Reported by: Muslim in the chapter of “the fast” (hadeeth 2645) and Al-Baihaqee (hadeeth 8253).

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There is also another proof confirming that Naskh (abrogation). Muslim and others reported that `A'isha (*May Allaah be pleased with her*) said: "A man came to the Prophet (*peace and blessings of Allaah be upon him*) to ask him, and she (`A'isha) was overhearing from behind the door. The man said: "Messenger of Allaah, I get up in the morning Junoob (in a state of major ritual impurity), and the time of the prayer comes, do I fast? The Prophet (*peace and blessings of Allaah be upon him*) said: "**I too get up in the morning Junoob, the time of the prayer comes and I observe the fast**". The man said to him: "You are not the same as us. Allaah has forgiven you all your precedent and next sins. The Prophet (*peace and blessings of Allaah be upon him*) said: "**By Allaah, I hope that I am the most fearful of you with respect to Allaah and more knowledgeable about which I fear Him**"⁵.

The perfect knowledge belongs to Allaah (*May He be Exalted the Most High*). Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and his Brothers till the Day of Resurrection.

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⁵ Reported by: Muslim (hadeeth 2649), and Abu Daawood, chapter of "the fast" (2391), and Maalik in "Al-Muatta'" (hadeeth 642), and Ahmad (hadeeth 26836), according to the hadeeth reported by `A'isha (*May Allaah be pleased with her*).